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Canada hopeful of making good showing at 1973 Macabbiah Games

By LEWIS LEVENDEL
CJN Assistant Editor
TORONTO—
Hopes are high for a greatly improved performance from the record number of 70 Canadian Jewish athletes going to the Macabbiah Games in Israel from July 9 to the 19th.
In the last games in 1969, the 40 competitors captured three gold, four silver and three bronze medals in such diverse sports as table tennis, weightlifting, fencing and track and field.
Canada is expected to send representatives in 15 of the 20 sports on the games menu. About 10 officials will accompany the team.
According to Ruby Richman, co-chairman of the games selection committee and coach of

the basketball team, there are also medal hopes in volleyball, boxing and basketball.
"There are better athletes around than in 1969 and generally more interest," Richman told *The Canadian Jewish News* in an interview last week. "We can judge that by the standards being mailed in by the 200 persons who've sent in applications."
In 1969, the basketball team finished fourth. This time, Richman said, the team will be stronger with the help of six-foot nine centreman Morrie Herman of Montreal.
Richman also expressed optimism about the volleyball squad. He explained that most of the team learned the game in Eastern Europe where the sport is very popular.

Final trials for the volleyball and basketball teams will take place in Toronto March 31 and April 1. Preliminary basketball trials in Montreal resulted in the selection of 16 athletes to come to Toronto.
Another eight or nine players not in Montreal for the trials are also expected to take part. Richman said that another open trial for any interested team members will take place early in March.
The basketball coach hopes to take his squad on a tour of Europe prior to the games. Stops are planned for London, Paris, Rome and Yugoslavia.
There have already been golf trials and there

may be trials in weightlifting, fencing, table tennis and judo.
Standards are used to select athletes in sports in which there'll be no trials. The Macabbiah Games selectors check the standards and get the advice of experts in the particular sport on how the athlete might do in the competition.
According to Richman, among the medal possibilities for Canada are: Abby Hoffman of Toronto a double gold medal winner in 1969, in track; Vickie Berner of Vancouver and Mike Belkin of Montreal in tennis; Max Gould of Toronto in speed walking; Karen James of Vancouver in swimming; Joyce Hecht of Montreal in table tennis and Jeff Lewis of Toronto

in boxing. Not all the above named are confirmed competitors for the games.
Richman said \$150,000 is needed to cover the costs for the team including trials, equipment, travel and accommodation. Montreal has already begun fund raising and Toronto will have a donors dinner. In addition to individual gifts, money is expected to come from institutions and governments.
"For the future, he urged that more influence should be directed to high calibre competition for Jewish athletes in this country. He noted that Young Men's Hebrew Associations stresses mass participation rather than active competition."

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The Canadian Jewish news

Friday, February 2, 1973 30 Shevat Mishpatim 5733 15¢

Rabbi's daughter arrives in Israel to fulfill pledge

TEL AVIV (JTA)—
Mrs. Rivka Rosenstein, daughter of the late rabbi Yehuda Leib Levin of Moscow's Choral Synagogue, arrived in Israel with three of her children in fulfillment of a promise she said she made to her father. According to Mrs. Rosenstein who is a dentist, "My father made me promise that I would go to Israel which is my country. He insisted that I go."
She said it took three years of repeated requests before she was issued an exit visa. In the interim she divorced her husband, a hatter, who she said refused to go to Israel because he feared he would not find a job in his trade.
Mrs. Rosenstein was accompanied by her

daughters, Arina 20, and Ella, 18, and her son Boris, 12. Arina is a food chemist and Ella a dental lab technician. Boris began school recently in Ashkelon where the family is quartered in an immigrant center. Mrs. Rosenstein has begun studying Hebrew. She said her father "used to speak to us in Russian." She says she speaks and understands Yiddish.
Mrs. Rosenstein left behind in Moscow her oldest daughter, Mousia, who is married and the mother of a girl. She has asked for permission to leave but is still waiting for it. Mrs. Rosenstein said. She also left behind her 75-year-old mother, Frieda, and two younger sisters who also want to come to Israel, she said.



LIVING WITH DANGER—Children of the residents of kibbutz Merom Hagolan who were evacuated to a shelter during the recent shelling by Syrian terrorists. (IPPA)

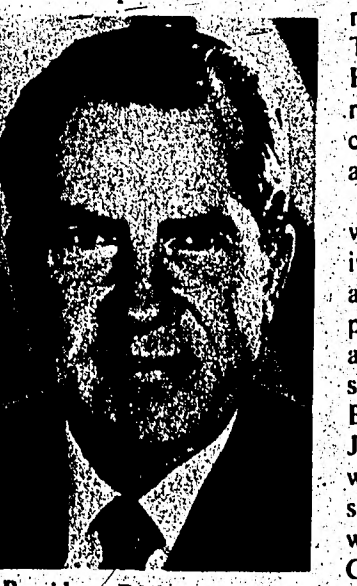
Israel reassured no change planned in Nixon's policy

WASHINGTON (JTA)—
President Nixon's inaugural address gave no definite indication of change in his policy toward Israel or the Middle East. After Israeli Premier Golda Meir's secret two-hour talk with the president in the White House almost 14 months ago, U.S. financial and diplomatic support for Israel reached what a top Israeli official here described as "unparalleled" backing for the Jewish state.
Four statements in the president's inaugural address were seen as bearing on the Middle East. In the

order of his presentation, the first was that "we shall support vigorously the principle that no country has the right to impose its will or its rule on another by force."
This preserves the long-standing U.S. principle, opposed by the Soviet Union, that the major powers should not force a settlement on the Middle East. The U.S. held that Israel and the Arab states should negotiate their own agreement, a view reiterated only last week by Secretary of State William P. Rogers. Israel has hailed this particular element of American government policy.

Day school fire due to arson

TORONTO—
A recent fire which caused \$60,000 damage to Bialik Hebrew Day School on Viewmont Ave. was the work of arsonists, fire officials said this week.
A spokesman for the Ontario Fire Marshal's Office said the fire, which broke out in the early hours of Monday, Jan. 22, destroying the synagogue kitchen, a nearby room and part of the auditorium, was set with gasoline in several places throughout the school.
"It's definitely arson, no question about it," said Dennis Merkley, an investigator with the marshal's office. Merkley added that the investigation is now being carried out by Metro police. Bialik's principal, Joseph Klingner, said classes had to be cancelled on three days following the fire but have since resumed.



President Richard Nixon

Unitarian minister charges Israelis emulate Nazi methods

DETROIT (JTA)—
Jewish and non-Jewish campus groups are up in arms over the printing of a series of strongly anti-Israel articles in *South End*, the student daily at Wayne State University.
The latest in the series written by Rev. John Nicholls Booth, interim minister at the First Unitarian-Universalist Church here, was embellished with a Star of David on which a swastika was superimposed to illustrate the writer's allegation that Israel was emulating Nazi methods in its treatment of Arabs, it was reported in the latest issue of *The Jewish News* of Detroit.
Rev. Booth last March wrote an article which appeared in *The United Church Observer* under the headline "How Zionists manipulate your news." The article attacked Israel and its supporters and subsequently raised protests from the Toronto Jewish community. However Rev. A. C. Forrest, *The Observer's* editor, claimed the story was not anti-Semitic.
Protests have been lodged with Dr. George Gullen, university president, and his associates. Dr. Gullen expressed shock at the material appearing in the tax-supported student newspaper. But he explained to a group of Jewish professors who met with him on the matter that state law and arrangements with the Student-Faculty Council prevented him from assuming control over the

paper. He said his own letters to it went unpublished. *The Jewish News* reported.
Dr. Gullen said the university's Board of Governors would insert a full-page paid ad protesting the biased series. But campus groups such as Youth for Peace and Democracy in the Middle

East which is led by non-Jews, the B'nai B'rith Hillel, Habonim and Hashomer Hatzair, contended that such a response would imply an abdication of the university's role as publisher of an organ assigned for editorship to students, according to *The Jewish News*. They pointed out that South End operates on a budget of \$72,000 a year provided by the university from tax funds allocated by the Michigan State Legislature.
According to *The Jewish News*, the First Unitarian-Universalist Church had a friendly, pro-Israel attitude

Helicopter sign urges boycott of Pepsi: leads to threat of lawsuit by distributor

LOS ANGELES (JTA)—
A private helicopter rental company says it is being threatened with lawsuits by local distributors of Pepsi Cola because it flew a sign saying "Help Soviet Jews—Don't Drink Pepsi" over the Los Angeles Coliseum during the Super-Bowl game.
Zev Yaroslavsky, chairman of the California Students for Soviet Jewry which is conducting a boycott of Pepsi Cola and other affiliates of the Pepsi-Cola Corp., told the

Jewish Telegraphic Agency that Gary Moore, who rents helicopters, reported getting "a lot of calls" on the day after the game from irate Pepsi distributors.
The California Students for Soviet Jewry and the Southern California Council for Soviet Jewry

Men use Golda's position to quiet Israeli women

HAIFA (JCN)—
Israeli women, who comprise 52 per cent of the population, have not achieved anything like commensurate representation in the country's local and national political offices. Dr. Sheva Weiss, of Haifa University, says in a research paper to be published soon.
He said that the fact that

Golda Meir, the prime minister, was a woman not only failed to redress the "glaring imbalance" but helped men to perpetuate it because they exploited her high position to "keep women quiet."
Mrs. Meir "did not represent the female sector (of the Israeli population). It could be assumed that she

achieved her position not because she is a woman, but despite being one," he added.
Dr. Weiss also noted that there had been no woman secretary-general of the Histadrut (Labour Federation) since Mrs. Meir occupied the post during the 30s and there was no woman member of its central committee.
The U.S. draft discriminates against everyone equally. The really distinct racial differences in the U.S. military affect Blacks and Chicanos.
Zimmerman, age 24, who came to Canada three years ago from New York indicated little desire to return to the United States.
"What will really prevent many of us from returning," Zimmerman said, "is our concern with the character of post-war America. The quality of life continues to decline and many of us have a distinct feeling that the U.S. is dying."
"In a sense," he continued, "we are cultural refugees as well as refugees from compulsory military service."
Cont'd on Page 2

Rabin doubtful of Middle East peace chances

WASHINGTON (JTA)—
Ambassador Yitzhak Rabin says that Secretary of State William P. Rogers' speech in New York last week indicated that the Nixon administration is more committed than ever to maintaining a "determined posture" in the Middle East. According to Rabin, Rogers placed more stress than in the past in pointing to the responsibilities of the parties involved to take the initiative themselves in putting an end to the difficulties.
Rogers, who spoke at a farewell dinner to Rabin sponsored by the Presidents Conference of Major American Jewish Organizations, appealed to Israelis and Arabs to enter into "a genuine, meaningful negotiating process, direct or indirect," to achieve peace in the Middle East. The secretary of state also said that the "most realistic approach" would be to negotiate an interim Suez Canal agreement which would be "a first decisive step of facilitating negotiations to carry out (Security Council) Resolution 242 in its entirety."
Rabin, addressing an estimated 200 people attending an aliyah conference at the Jewish Community Centre of Greater Washington, characterized Rogers' address as a "very real and true restatement of the policy of the United States," adding, "all fears that there would be a change in American policy has not proved to be true" in view of Rogers' remarks which included a reaffirmation that the U.S. will be active in ascertaining it and how we can help the parties initiate a general negotiating process.
The Israeli diplomat was not optimistic, however, about the possibility of peace in the Middle East which he referred to as "a small light at the end of a very long tunnel." He drew resounding applause when he declared: "There is no need for Israel to withdraw from the cease-fire lines." Rabin stressed that Israel's top priority is to remain militarily strong enough "not to be pushed from the cease-fire lines by force."
He spoke very warmly about America's relationship with Israel, noting that over the past four years the U.S. has supplied \$1.2 billion worth of arms, mostly on a credit basis. He called for further assistance from the U.S. to "help ensure the burden of defence" which he said consumes 25 per cent of Israel's gross national product, or proportionately three-and-a-half times that in the U.S. Rabin declared

WORLD NEWS

Conflicting views voiced on Golda's Vatican visit



The start of a journey that took Prime Minister Golda Meir to Paris and an historic audience with Pope Paul.

JERUSALEM (JTA)—

A sharp debate has developed over whether the positive aspects of Premier Golda Meir's meeting with Pope Paul VI in the Vatican had not been negated by the Vatican's press spokesman, Frederico Alessandrini, whose verbal statement immediately after the meeting denigrated its importance. Official sources here termed Mrs. Meir's audience with

the Pope a notable success. The sources cited two statements by the Pontiff to Mrs. Meir which they said were of "cardinal importance." The Pope called their meeting a "historic occasion" and expressed thanks to the Israeli government for its protection of religious rights and the holy places in Jerusalem.

The sources dismissed Alessandrini's negative statement as an effort to ease

the extreme anxiety felt by the Arab states over Mrs. Meir's audience with the Pope. They said it was far less significant than the official communique issued jointly by the Vatican Secretariate of State and Israeli officials which constituted the "authoritative" position of the Vatican.

But two prominent Israeli journalists writing for rival afternoon dailies described the aftermath of Mrs. Meir's

audience at the Vatican as a "ringing slap in Israel's face." Moshe Shamir, writing in Ma'ariv, said the most important fact of the meeting was that it was not important. "The official spokesman of the Holy See rushed to inform the world immediately after the meeting that nothing had been changed in the Vatican's attitude toward Israel," Shamir wrote.

That oral statement, he noted, was "a well-aimed slap in the face intended to echo far and wide... It has an especially strong echo because it was given immediately after the visit. Shamir recalled that during the meeting between Theodor Herzl and Pope Pius X in Jan. 1904, the Pope said, 'The Jews did not recognize our Lord, we cannot recognize the Jews.' This time, Shamir wrote, 'we should say, the Catholics did not recognize our State, we cannot recognize the Catholics.'"

Yeshayahu Ben Porat, writing in Yediot Achronot, criticized the Israeli press for "creating" a historic atmosphere "around the meeting which he asserted turned out not to be historic and was followed by a demonstration of 'impoliteness' that borders on a slap in the face."

At her press conference in Geneva, Mrs. Meir indicated that she considered her meeting with Pope Paul to have been a historic event. "It isn't once a week that a representative of Israel has the opportunity to meet the Pope and discuss our problems with him. I'm very happy that the audience took place," Mrs. Meir said.

Asked if she considered a verbal statement by a Vatican spokesman playing down the importance of her Papal audience to be a "diplomatic slap in the face," Mrs. Meir replied, "I didn't break into the Vatican. I came because the meeting had been arranged. I have no excuses to offer for my coming."

Tanenbaum says audience with Pope Paul was friendly

NEW YORK (JTA)—

Rabbi Marc Tanenbaum informed the Jewish Telegraphic Agency on Jan. 16 that the meeting between Pope Paul VI and Premier Golda Meir of Israel was "held in a completely friendly, warm and constructive spirit" and that the Pope himself regarded it as a historic event.

Rabbi Tanenbaum, co-secretary of the joint

Vatican-International Jewish Committee and director of the American Jewish Committee's inter-religious affairs department, told the JTA that he obtained his information in telephone conversations with high-ranking Catholic and Israeli sources in Rome.

The rabbi said that Mrs. Meir was received at the Vatican "with the same protocol and ceremonial cor-

rectness that was accorded to President Nixon on his last visit to Rome." He said that when the Pope welcomed Mrs. Meir to his study he "blessed her personally and blessed the State of Israel." According to Rabbi Tanenbaum's sources, "The Pontiff declared that he regarded the meeting between them as a historic event and Mrs. Meir responded by saying that she agreed."

Rabbi Tanenbaum said that it was clear from his information that a verbal statement by Frederico Alessandrini "was a fundamental misrepresentation and distortion of both the spirit of the meeting and of the issues and understandings that were arrived at."

Draft dodgers planning to stay in Canada

Cont'd from Page 1

The longer you have been here, the greater the

tendency to assimilate, to begin thinking and feeling like a Canadian. Many of us on slipping back into the United States for a visit, undergo a kind of reverse cultural shock. The freeness, the poverty, the despair, the crudity, the energy and the pace are overwhelming after a period in Canada.

Zimmerman explained

that he had found most Canadians sympathized with the American exiles.

"The red-neck, hard-hat symptoms are rare in Canada," he said. "Mostly, the things Canadians don't like about the United States are the same things most of us don't seem to care for."

Jewish organizations and religious institutions in the United States which supported the Vietnam war, served to alienate many of the young men whose conscience compelled them to resist induction in the army, Zimmerman claimed.

"Jewish organizations joined in long after the rest of America had determined that the war was immoral."

The low percentage of Jews among those who fled to Canada was attributed to the fact that Jews are concentrated in the urban centres of the east and west coasts. Both were hotbeds of draft resistance.

"The people who were compelled to come to Canada may have had relatively unsophisticated draft counselling. The Jewish kids tended to go to the big colleges in the east and to Big Ten schools at which counselling began and flourished," Zimmerman explained.

Canadians, at first uncertain about the young men

who came drifting into Canada now feel proud that they provided a refuge and that for many that haven has become a home.

Hebron's mayor denies charge

JERUSALEM (JCN)—

Hebron's Mayor, Sheikh Jabari, has denied that one of his sons recently married a girl whose mother is a Jew. Rabbi Hanania Darai, of Jaffa, whose specialty is securing the return to Judaism of women who have married Moslems, claimed to have discovered the fact of the marriage while searching for a woman who lived in the Jewish quarter of the Old City before 1948.

In her youth, the woman fell in love with an Arab trader and ran away with him to Hebron where, after their

marriage, he became one of the local dignitaries. Eventually, the man was appointed custodian of Moslem religious property and officially responsible for organizing the pilgrimage to Mecca.

It is the daughter of this marriage, according to Rabbi Darai, who recently married Sheikh Jabari's son. But neither woman wants to return to Judaism, he added. Sheikh Jabari stated that all his daughters-in-law came from respected Arab families, except one who was of Circassian extraction. During his investigations, Rabbi Darai also discovered a Jewish man who had run off to Hebron with an Arab girl, became a Moslem and married her.

Shock treatment not used

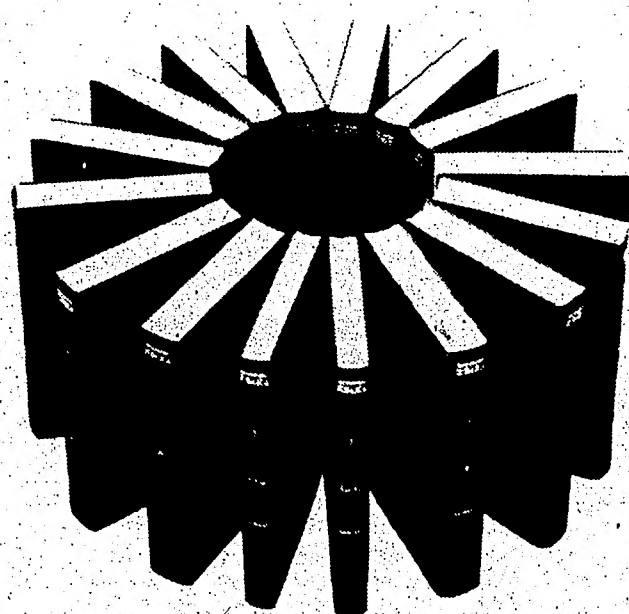
JERUSALEM (JCN)—

Israel's new police spokesman Commander Michael Bochner, has denied that Israel is using electric shock treatment against terrorist suspects.

"We are not using violence or torture," he stated. "If the government were to give permission to use electric or other types of torture, nobody in the police would be able to bring himself to use it."

Commander Bochner took up his post last week.

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NATIONAL NEWS

Rotenberg 'relaxed and happy' in return to private life

By S.E. GORDON

David Rotenberg is "picking up the pieces again."

The 42-year-old ex-alderman no longer has to work a 16-hour day and a 6-day week, or leave his wife and two teen-aged daughters to rush off to meetings of Metro Council. For the first time since he was elected to municipal office 12 years ago, the insurance adjuster can devote full-time to his position with Great West Life.

Rotenberg professes to be "relaxed and happy" in the aftermath of his unsuccessful bid for mayor of the city of Toronto. But the residual sting of his electoral defeat was also evident when The C.J.N. recently interviewed him in his modest 14th floor office in the Richmond-Adelaide Center.

The former alderman attributes his defeat in the mayoralty race to the polarization of the voters around a "phony" issue: the threat allegedly posed to the urban environment by development. A decade ago, Rotenberg recalls, development meant progress, but in the last election, "development meant crook." The issue was "politicized by certain people for their own gain."

Rotenberg dismisses the fears of some Torontonians

that their city's growth may culminate in the same problems that have overtaken large American cities. "We've had a bigger post-war expansion than major U.S. cities... but our downtown didn't decline." Toronto, he adds, has "not only a surviving downtown, but a growing downtown," in contrast to American cities such as Detroit. "We're so far ahead of them, they have to come our way."

Development was falsely presented to the voters as a "black and white issue," says Rotenberg. He blames the press and the "middle-class phony intellectuals" of the citizens' participation movement. In their coverage of municipal affairs, the newspapers "report the superficial, histrionics, and name-calling. Rotenberg exempted from his criticism The Toronto Star editorial page, which endorsed him in the mayoralty race.

The former alderman cites the Spadina Expressway controversy as a development issue with "no right or wrong answers." It was "the better alternative of a bunch of wrong answers." The provincial government's decision to halt its construction was wrongly interpreted as a victory for people over cars. "Have you ever seen a car come downtown without a person in it?" asks Rotenberg.



"I was an alderman who happened to be Jewish."

berg.

"We are a transit-oriented city, not expressway oriented," says Rotenberg. The Spadina Expressway should have been seen in that context. "Look at the overall Toronto... not your own little neighborhood." He himself views the anti-development thrust in the context of a broader trend of social protest. "A whole climate is growing up... no respect for the majority... people taking everything into their own hands." University students, he complains, want to determine their curriculum. "Don't they go there to learn?"

Rotenberg is troubled that "little things are blown up into such major issues." He considers neither crime nor unemployment to be a serious problem in Toronto. "Because we are fat and easy-living, we can afford to protest these things." He adds ruefully: "Maybe I'm

becoming a bit conservative as I get older."

The former alderman, however, does not invoke a conservative answer for the problem of the Yonge Street Strip. The peddling of pornography there "is just one little part of the whole thing. So you close a couple of bookstores, you put a band-aid on the problem. It doesn't get at its roots." He shares Mayor Crombie's dissatisfaction with the Yonge St. situation. "But it's strange that a man takes a stand one day, and as soon as Pierre Berton squawks, he changes his opinion."

Rotenberg is believed to be one of only two Orthodox Jews ever to hold elective municipal office in Canada. But he maintains that his strict observance of his faith, leaving early on Friday, requesting fish or fruit at luncheons, earned him the respect of his non-Jewish colleagues.

"Among people of a different faith, there is a certain respect for someone who follows his own religion."

"Besides," adds Rotenberg, "I wasn't a Jewish alderman; I was an alderman who happened to be Jewish... It didn't make any

difference being a Jewish boy up there."

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Arab and Jewish students plan joint program without politics

By MOURA WOLPERT HAMILTON

Arab and Jewish students at McMaster University hope to have a friendly get-together soon.

The joint program is still in the planning stage but Stephen Stein, president of Hillel, said he hopes it will take the form of a theatre trip to Toronto in March.

Relations between the two groups at McMaster appear to be reasonably friendly, a fact which both Steve, a graduate student in political science, and Joe Waisberg, a fourth-year sociology student and member of the Hillel executive, ascribe to the

generally quiet atmosphere on campus.

There are close to 140 Jewish students at McMaster and approximately the same number of Arabs.

"They are not a militant group and there have never been any major hassles," Joe said. "McMaster has always had the reputation of being very conservative and subdued and basically everyone gets along."

Not even the Michel Chartrand meeting last November, sponsored jointly by the McMaster Graduate Student Union and the Arab group, disturbed the peaceful student relationships of the

university. Because the meeting was held on a Friday night, Jewish students agreed to stay away and no more was heard of it.

With the possibility in mind that the G.S.U.'s sympathy may be pro-Arab, Hillel asked if it would consider sponsoring a joint meeting with a Jewish speaker on the Middle East crisis. The union readily agreed and Hillel dropped the project.

It was the Arabs who approached Hillel after the Chartrand meeting with the idea of sponsoring a joint function on "some common ground."

It is a tacit agreement between Arab and Jewish

students to "leave the Middle East out of it." "We won't solve the Middle East crisis here anyway," Steve Stein says.

This, too, appears to be the view of the Arab students.

Matlow heads TZC

TORONTO-

Irving Matlow, a veteran of Israel's War of Liberation was elected president

of the Toronto Zionist Council for 1973 succeeding Charles Kent who was elected one of the national district vice-presidents of the Zionist Organization of Canada.

Matlow has held many important posts in the Zionist movement and the Jewish community in Toronto. His wife, Esther, is vice-president of Toronto Hadassah and will, within a few months, assume the presidency of this organization; the Matlows will preside over the two leading Zionist organizations in the city of Toronto.

Other major officers are: Phil Granovsky, Mrs. David Peters and David Smith vice-presidents; Syd Spiegel, treasurer; and Dr. Harry Slater, secretary.

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Freed from Vietnam....

Will Nixon attempt to pressure Israel into an imposed peace?

Now that President Nixon has obtained "peace with honor" in Vietnam, and paid tribute to the memory of 46,000 Americans who died in this war to save Indo-China from communism, will he turn his undivided attention to the Middle East?

Philip Givens, the president of the Canadian Zionist Federation, thinks there is a good chance the man in the White House may decide to move into the Middle East and push for an imposed settlement of the issues that divide Jew and Arab. And he is somewhat apprehensive of what might happen if that comes to pass.

What troubles Givens and a lot of other people as well, is that a U.S. president who could give the order that sent more than 150 giant B-52's on as deadly a bombing mission as any in modern times, to smash the heart of North Vietnam, doesn't fit the role of international peacemaker. The credentials are lacking, along with humanism and decency and understanding. Nixon didn't start the war in Vietnam, but the record of his four years in office clearly suggests that, had he been a president a decade ago, he would have had no qualms about becoming involved in this most immoral of all wars.

Israel has repeatedly declared her opposition to an imposed settlement of the issues in the Middle East; that is, a settlement thrust upon her and her enemies by the great powers acting in concert. Such a settlement would do no more than bring a temporary respite and slackening of tensions.

Nixon the Peacemaker is a title the president has not earned. But he wants to be remembered in history as a statesman of international stature, and the Middle East may prove an irresistible temptation for him to once again involve himself in the fate of nations far from American shores.

The president may prove himself a steadfast friend to Israel in the days ahead, but the Jews of the world have to be shown that principle is not to be sacrificed to political expediency. If Israel continues to insist that peace must come from within and not

from without, would President Nixon, with most of the high cards in his possession, insist on Israel agreeing to the intervention of the big powers?

And what if Israel continued to oppose such a development? Would the United States use its enormous economic leverage to force such a settlement? Now that he is free to a large degree from Vietnam's entanglements, and has another four years of White House occupancy, will he live up to the fair and reasoned statements he made concerning Israel during the 1972 election campaign?

These are questions thoughtful people are asking, and so far, there are no answers. In one of his recent speeches, Richard Nixon said the American people had learned one lesson from Vietnam that it would take to heart, and that was never again to become physically involved in the affairs of other nations.

We fervently hope this lesson, learned at such terrible cost in human lives, applies to future U.S. policy as regards the problems of the Middle East. Neither intervention nor isolationism is the answer. What Israel wants is the justice too often denied small powers; recognition that she has the right to exist as a free and independent nation.

We will have to wait for the answers to the questions that have been troubling us. The moral bankruptcy of the U.S. leadership that brought the republic to the edge of anarchy; that drained away its wealth in a senseless military adventure at the cost of domestic social betterment, does not augur well for the future.

As for Israel, she will continue to do what she has consistently done since the state was created; maintain a constant alert and a reliance on her growing strength, backed up by Jews of the Diaspora who have made the concerns of Israel their concerns.

The ceasefire in Vietnam may herald a brighter day for that part of the world ravaged by war for a generation. Let us hope that, if and when that day dawns, it will mark the beginning of a genuine upturn in relations between Israel and the Arab world.

Redefine issue

Pornography should be regarded as another pollution problem

In the past, when municipal authorities tried to prevent the deterioration of some of their proudest streets, victimized by an over-concentration of topless bars, pornographic film houses and sleazy bookstores, they have resorted largely to efforts at censorship.

Police have been sent in to raid the bars, confiscate the books, harass the owners and seek convictions under the obscenity laws. As a result, they come into conflict with organizations dedicated to civil liberties that regard such actions as an interference with freedom of expression.

No knowledgeable person wants a policeman to determine what books he may read or what pictures he may look at. As a result, people like Toronto Mayor David

Crombie, who called for some control, sounded like a foolish, retrograde puritan.

The effort to reverse blight by enlisting obscenity laws is obviously doomed to failure and derision. Increasingly, court decisions in both Canada and the United States have supported the claims of the civil libertarians. In doing so, they have inadvertently removed the one instrument available to fight this social blight.

However, if the issue can be redefined and seen as a problem in pollution, a whole new repertoire of legislation may become applicable. The members of the Canadian Civil Liberties Association can then, in good conscience, support the effort of political leaders to apply brakes without feeling they have joined the rednecks and hardhats.

The Lastmans deserved better treatment at hands of press

The wife of the Jewish mayor of North York, the most heavily populated Jewish municipality in Ontario, was kidnapped and by some fortunate chance, safely released.

Peculiarly, her safe return, instead of being greeted with relief, was greeted with scepticism and even derision by the press. Instead of sympathizing with a woman's fears and a family's anguish, they sought to expose what they so glibly and callously assumed was a hoax.

For the first time in the history of crime, a kidnapping victim rather than the kidnappers, was compelled to submit to a lie detector test in order to establish her credibility.

The Lastmans may not be to the taste of newspapermen. They may disapprove of their flamboyant style, but the family has done nothing to merit the supercilious cynicism and downright crude behavior exhibited by some of Toronto's reporters. The peculiarity of this attitude is even less understandable in view of Inspector Adolphus Payne's consistent statements that he had no doubts whatever about the truth of Mrs. Lastman's story.

Well, the boys in the newsroom no longer wear their hats at the back of their heads, but sometimes they still play at being reporter rather than working at it.



Wives of settlers in a new Jordan Valley village are shown outside dining hall. New settlements on the west bank of the Jordan River will specialize in producing agricultural products. The settlements will also fulfill a valuable role from the standpoint of security.

Israel turning West Bank into tropical greenhouse

By ROYSTON ALLEN
 JERICHO—

Israel is turning the West Bank of the Jordan River into a tropical greenhouse which it hopes will supply fruit and vegetables to Europe during the winter months.

And from a security angle the settlements being put up to grow these crops are an excellent line of fortresses and watchposts stretching along the cease fire line with the Hashemite Kingdom of Jordan.

The dry countryside being settled and tended is a strip about 18 miles wide and 70 miles long—the same piece of land that Deputy Premier Yigal Allon wants Israel to keep in the event of any peace agreement with Jordan and definitely if there is not. Over a dozen settlements dot this parched landscape today and at least another dozen are on the drawing boards.

The Israel-based World Zionist Organization (WZO)—which has very close ties with the Jewish Agency—gets permission to settle the land from the Israeli government, then clears and prepares it. A Nahal soldier-farmer unit then takes over. A few dozen teenagers doing their military service plant and look after crops, at the same time keeping a wary eye on the surrounding hills and on the purple-misted mountains of Jordan in the distance. When they finish their two or three year service after having served in a number of settlements about half of them will form a civilian nucleus and go to a settlement where the army is moving out, turning it into a kibbutz.

Eventually, all the settlements will be turned over to civilians in this fashion, about half the current collective farms around here are already in civilian hands. The army still remains the predominant force in the area though, the youth on the civilian settlements still do their reserve duty every year—very often with military units around their home kibbutzim.

The WZO is the planning force behind these lonely outposts. Before a single tent or building goes up a master plan of what the settlement will look like in the future is made. Every addition to the military camp being set up has its place in the master plan of what will be there when the military move out and the civilian kibbutzniks move in.

No official will state exactly how far into the future the plans go but it is obvious that these are not temporary measures. Some areas have drip-irrigation systems installed which are not economically feasible for short term projects, according to irrigation experts. At least 10 years are needed to recoup the expenses of setting up such a system the experts say.

New wells are being drilled by an Israeli company and the water piped to where it is needed.

Before the Six Day War in 1967, the only irrigation in the eastern part of the West Bank was by gravity feeds. Over half of the water was lost to seepage or evaporation.

Israeli agriculture experts were called in immediately after the war to advise the local Arab farmers in this area how to get the best results from their crops. The open channel system of irrigation was virtually done away with and more efficient methods introduced.

Arab farmers were also taught how to plant vegetables which needed less water and less care, eggplants, onions, squash and lettuce for example. Israeli experts also introduced new strains of vegetables which proved more resistant to disease.

In the arid areas north of here where there are no Arab farmers the Israeli settlements raise mangoes, papayas and gladioli, crops which were totally unknown in this immediate vicinity.

Date palm trees were imported from California which can grow using saline irrigation, Arizona cattle were brought in specially bred to withstand the fantastic heat.

In the settlements of Kalia on the shores of the Dead Sea to the south, the fresh water springs of Eyn Feshka will be used to fill fishponds. Rich earth from the Hula Valley in Galilee will be transported down here in lorries to be used as vegetable beds.

The desert is being made to bloom again and just as important in many eyes, the occupied land is being settled.

The regional military commander who makes frequent tours of the Jordan Valley views the new settlements as "clusters of Jewish eyes, Jewish hands on Jewish guns." He said, "when my troops see the lights of Jewish settlements behind them then they know why they stand on guard."

Jewish day schools are affected by new legislation in Quebec

By MARK MEDICOFF
 C.J.N. Quebec Bureau Chief
 MONTREAL—

During the last two years, the Quebec government has introduced a series of sweeping social changes that have seriously affected the Jewish community. The destiny of the Jewish day school system is most directly affected.

Under the new law, a relatively recent piece of legislation, the government promised to defray the costs of maintenance and curriculum for schools which the government deems to be "in the public interest."

The only school in the Jewish system to benefit from the act to date is Ecole Maimonide, which is deemed in the "public interest" because French language instruction is one of its main features.

Another act, the five-year old Bill 37, introduced during the decline of the Union Nationale, introduced the concept of government funding of schools associated with, but not forming part of, an existing school structure.

Under the latter act the United Talmud

Torah, the Jewish People's School and others have benefited by more than \$7.5 million.

"If any associate school could meet the pedagogical standards set by the government, and have the proper kind of facilities, then the government would on an annual basis pay for the non-secular part of the teaching program," said Morton Bessner, chairman of the Congress Committee on the Position of Jews in the Educational System.

Bessner said the community was informed in 1972, that for June 1973, Bill 37 would no longer be applicable "and it will probably mean a shift from Bill 37 to Bill 56."

A persistent, underlying objective of the Bourassa government is the strengthening of the French language. What is deemed in the public interest, can reasonably be the fostering of the French language—for all ethnic groups.

Bessner believes the government has eliminated Bill 37 "in order to tidy up the various and sundry pieces of legislation under the heading of 'education,' so that there can be a proper and intelligent administration of education in the province."

ask the rabbi

Cannibalism is permitted to save life

1. What would be the position of a Jew faced with cannibalism or death from starvation, as was recently the case following the air crash in the Andes mountains in South America?

Response

There are a few particularly gruesome references of cannibalism in the Bible (Leviticus 26, 29; Deuteronomy 28: 53-57; Lamentations 4; 10) and the medieval Sefer Hasidim mentions werewolves and vampires who feed on human flesh and drink human blood. Apart from these the subject is virtually ignored in Jewish literature except in response to the monstrous blood libel when the Jewish teachers were able to demonstrate that the notion that Jews ever used human blood in their rites was preposterous.

In point of fact the Codifiers are hard put to discover any explicit prohibition of cannibalism. Human flesh does not fall under the heading of terafa for example (see Maimonides, Yad, Maasholot Asurot 2: 3 and commentaries).

Nachmanides (commentary to Leviticus 11: 3) remarks in this connection on the prohibition of having any benefit from a corpse. Undoubtedly all this is to be explained on the grounds that cannibalism is so naturally repugnant that it never posed a real, practical problem and could be ignored. However, since the general rule is that things normally forbidden are permitted where life is to be saved (Pesachim 25a and very frequently) it follows that cannibalism is also permitted if this is the only way in which life can be preserved.

2. I understand that wine in unstoppered bottles is not kosher because of the (now remote) danger of idolatry. Is this correct? Why do some super-Orthodox people extend the prohibition to open bottles touched by non-observant Jews?

RESPONSE

You are correct that the original prohibition of heathen wine was because of idolatry i.e. the wine may have been used as a libation in idolatrous worship, but the talmudic rabbis extended the prohibition to all Gentile wine on the grounds that to use such wine might lead to the kind of social intercourse that might encourage intermarriage.

Many authorities, conscious of the origin of the prohibition in the fear of idolatrous practices, relaxed many of the laws for Jews who live among Moslems and Christians who are not idolaters. But few favored the complete abolition of these laws which is why many Orthodox Jews still keep some of them.

As for your second question, some Orthodox Jews extend the prohibition to the wine of Jews who openly profane the Sabbath on the grounds that a person guilty of such profanation is to be treated as a Gentile. However, many eminent authorities have argued that such an attitude is somewhat ridiculous nowadays when a profanation of the Sabbath by Jews is no longer an act of open defiance of Judaism but is rather due to a failure to appreciate the great value of Sabbath observance in the Jewish scheme of things.

Opinion

A cry in the night brings aid from counselling service

By NECHEMIA MEYERS
CJN Israel Correspondent
JERUSALEM—

Two or three times a week, in the middle of the night, a deeply troubled Hebrew University student telephones the university's Student Counselling Service, where a psychologist is always on hand, always ready to answer a cry for help. A night call is clearly an act of desperation by a person who is losing control of himself and may

be a danger to others. Occasionally the psychologist on duty is confronted by a suicide threat or even a suicide attempt (though, it should be noted, the three students who actually killed themselves in recent years were not in contact with university psychologists).

The counselling service was set up only four years ago, as it took Israelis, even sophisticated ones, a remarkably long time to accept the fact that mental health care-

far from being some kind of American fad-is just as important as physical health care. But once the counselling service was established, it had plenty of clients.

Most of the 600 students who go to its clinic each year suffer from anxieties and neuroses similar to those found on other campuses and in other countries. There are the big strong boys, ex-paratroopers perhaps, "who nevertheless cannot make friends. There are the girls, sexually lib-

erated in theory, ridden by guilt complexes in practice. More specifically Israeli, there are the children of concentration camp survivors who have been so coddled by their parents that they cannot deal with the problems of everyday life on their own. Above and beyond these specific difficulties, there is the strain under which the average Israeli student lives.

A Sabra is already 21 by the time he reaches the campus after three years of military service and he is anxious to earn his degree swiftly so that he can enter the "real world." But that requires concentrating on his studies, which he can't always do because he must support himself and often a family as well. No wonder some students find their nerves stretched to the breaking point as they attempt to satisfy the conflicting demands of their professor, their boss and their spouse.

Overseas students on Israeli campuses have their own quandries. A Tel Aviv University psychologist claims that many

arrive with a rich psychiatric history. "There is some kind of illusion overseas," she says, "that a breath of Israeli air can solve almost any personal difficulty, and so Jewish parents with problem children are apt to pack them off to the Holy Land. Of course, the 'cure' is seldom effective."

Another university group with special problems is composed of first-generation students from Afro-Asian families. A university education is vitally important to them and their parents, for it opens the way to a "respectable" job. Yet some are not adequately prepared for university, partly because they were allowed the dubious privilege of passing secondary school courses with a lower level of academic achievement than that demanded of youngsters from European homes.

Such concessions are not made in university. These youngsters must stand up to the competition on their own merits, which creates great tensions as well as new clients for the Student Counselling Service.

Political pressure, not language, was real reason why Jews from Morocco emigrated to Quebec

MONTREAL—

Esther Benaim, an academican completing her doctoral thesis at the Sorbonne, has learned that contrary to popular belief, French-speaking Jewish Moroccans did not immigrate to Quebec because of linguistic advantages, or because there is a well established Jewish community.

"In fact these two elements became important only after arriving and not before," said Moroccan-born Miss Benaim. "Moreover some people didn't even know French was being spoken in the province."

The basic reason why they emigrated to Montreal, she explained, was simply because they were compelled to leave their native land as a result of increasingly difficult political conditions.

Miss Benaim said her knowledge of the

subject was compiled from 200 questionnaires of 320 questions each, and interviews conducted with some 300 individuals over a period of a year.

Miss Benaim, who emigrated from Morocco to France, is presently computing her data for June publication, when her studies come to a close.

Her reports indicate that Canada presented more opportunities for the newcomer than Israel or France, since "they believe that Israel or France, since 'they' believed the economic and professional opportunities could be higher in 'America'."

Moreover, Canadian immigration policy was not as stringent as the United States', and many families had sponsoring relatives already living in Quebec.

Miss Benaim also reported that the Morocco-comparative middle and upper

classes decided to move to Canada, while the lower classes "had no choice but to move to Israel." For those living in Quebec, Israel plays a priority role in their lives.

"Few venture an opinion about their situation in Quebec," she remarked, "but generally they do feel as a bridge between the Quebecois community—which holds pronounced Jewish stereotypes—and the English Jewish community."

One of the reasons is that Moroccans generally hold a "passive involvement. They have never been educated as political participants in a country... but as political observers, although many individuals here are politically active."

"In Morocco, Jews were afraid to state their political beliefs, it was more of a look and listen attitude—without thinking to interfere in politics."

Congress president critical of rabbi's 'most shabby' attack on Alan Rose

Dear Editor:

It is regrettable that Dr. Ronald Feld, Rabbi Mitchell Serels and Mr. Isaac Oziel did not take the trouble to ascertain what Mr. Alan Rose did say to the UJWF Leadership Development Program seminar. Surely we all should be anxious to avoid making the tragic situation of Syrian Jewry a political football. Mr. Rose conveyed that although a number of Jews had been released from "prison" as a result of world protest, unfortunately the condition of the Jewish community in Syria remains appalling in that they are subject to every kind of harassment and restriction.

Furthermore, there is a total ban on emigration. He made it clear that although protest had so far produced some

slight improvement, basically Syria continues to pursue inhuman policies towards its Jewish community. He also urged the participants to grasp the tragedy of the situation and continue to protest.

What is particularly shocking is that Congress has on several occasions briefed Rabbi Serels on what we are doing in the matter. He expressed satisfaction at steps taken which do not lend themselves to public disclosure. Because of Rabbi Serels' concern, Canadian Jewish Congress invited him to participate in our delegation which met with the External Affairs Minister Mitchell Sharp, on the position of Jews in Syria. Rabbi Serels knows that there are a number of aspects which cannot be aired in public and, hence, his letter is all the more

reprehensible because it does not in any way serve the best interests of Syrian Jewry.

Rabbi Serels mentions the emigration of Jews from Iraq. When the full story of the Iraqi emigration is known he may find it necessary to say "al chet," it is much easier to criticize others in the Jewish press than effect the emigration of hundreds of Jews from Iraq.

Finally, to state, "Perhaps Mr. Rose made the alleged statement to cover up for the inaction of his office regarding the plight of Syrian Jews," is so shocking that it cannot be permitted to pass. Those Jews who attack those whose anguish for Syrian Jewry is every bit as great as Rabbi Serels' and his friends' are guilty of the most shabby practice, verging on slander. Rabbi Serels knows very well that hardly a day passes without the matter of Syrian Jewry engaging CJC or the Canadian Committee for Concern for Jews in Syria, which is made up of a number of distinguished and concerned Canadians including a former Prime Minister of Canada, John G. Diefenbaker.

Rabbi Serels and his friends should understand "Pikuach Nefesh" is the issue and not attacking those who yearn to see the liberation of Syrian Jewry.

Sol Kanev, President
Canadian Jewish Congress
Montreal



RABBI MITCHELL SERELS
"...briefed on several occasions"



DR. RONALD FELD

Answers Rabbi Rosensweig

Clergyman hopes dialogue between faiths continues

Dear Editor:

The report of the visit of Rabbi Dr. Bernard Rosensweig to Toronto which appeared in the Canadian Jewish News last week prompts me to write this letter because of my own involvement in the field of relations between Jews and Christians.

In the first place I would like to say that I appreciate and sympathize with Rabbi Rosensweig's point of view. He himself made mention of the embattled existence of Jews and Judaism over the past 2,000 years, which anyone with even the slightest knowledge of history must immediately acknowledge.

In the light of these circumstances, it is understandable that the desire for self-preservation should be very close to the surface in Jewish thinking. On the other side, however, I feel that there are good reasons why there should be encounters between Judaism and Christianity. Speaking from my own experience, I would say that my encounter with Jewish people has had a two-fold impact. It has been a humbling experience because I have

come to recognize the richness of Judaism and the Jewish way of life which has often revealed the deficiencies of my own Christian background. But secondly it has impressed upon me the fact that the "world-view" of others which is different from my own can be every bit as significant or more so as a value system for life. Thus, through encounter with Judaism, I have been led to see that the integrity of every person, regardless of religious or cultural background, is a sacred state which I must honor.

On the broader plane I feel that my own experience in this encounter is also the experience of other Christians and the Christian Church as an institution. In this regard the Anglican and Roman Catholic Churches in Toronto thought sufficient of the endeavor of dialogue with Jews that they saw fit to hire me, a Presbyterian, to direct the program. This in itself is an indication of the greater ecumenical spirit which has prevailed the Church in recent times. Moreover, I have been greatly impressed with the work going on in Roman Catholic circles as a result of the decree of Vatican II concerning relations with the Jewish people. It has meant an in-depth program of activities and theological studies aimed at re-thinking and re-shaping the place of the Jewish people and Judaism in Christian outlook.

Thus I hope that encounter between Jews and Christians can not only continue but grow. I hope that this encounter can be a true dialogue in which we learn of each other, and because of which both parties become stronger in their own faith. It is such encounter which I believe can gain for all people finally the "shalom" which is the mark of God's kingdom.

Rev. Peter Gilbert, Director,
Christian-Jewish Dialogue Program
of the Anglican and Roman Catholic
Churches of Toronto.



Rev. Peter F. Gilbert



The spacious campus at Hebrew University.

Widow of slain poet recalls past

By J.B. SALSBERG

Esther Markish, renowned widow of the martyred genius of Yiddish poetry, Peretz Markish, is now the honored guest of the Canadian Jewish community. It is a bitter-sweet occasion for all of us.

A year ago it was doubtful whether this brave but ailing figure would win her desperate battle to leave Russia and settle in Israel with her son David.

Six months ago when I spoke to her via the telephone she was recovering from a second bout with her menacing ailment. But her voice was full of determination to continue the fight for the freedom of Soviet Jews.

Last July, while in Israel, I was privileged to tape two radio broadcasts for beaming to Soviet Jewry. Those broadcasts carried the passionate verbal message which Esther Markish asked me to convey to Canadian and world Jewry as well as my assurances to her, on behalf of the Canadian Jewish community, of our determination to continue the struggle for her right and for the right of all Soviet Jews to migrate to Israel or re-unite with families elsewhere. But our hearts were depressed at that time; would Esther live to see freedom?

Last August, Toronto Jewry commemorated the 20th tragic anniversary of the Stalinist liquidation of the leading Soviet Yiddish writers. The memorial was held in Nathan Philips Square and the clarion call of Esther Markish, the widow of the most prominent of the galaxy of murdered Soviet Yiddish literary masters, echoed through the square. It was the special message that Mrs. Markish sent to Canadian Jews on August 20th, the Yahrzeit, of the unforgettable tragedy.

On leaving City Hall Square some of us wondered aloud whether Esther would live to "see the promised land." We were confident that her son David would make it but would Esther? Well, Esther did! She and her son reached Israel, their new home, and her new-found freedom seems to have had a miraculous effect on her physical well-being. On arrival, the Markishes, mother and son, said at the Lod airport, "We feel as if reborn," and she acts, indeed, as if reborn. She has already been the guest of the French and British Jewish communities and now it is our privilege to be her hosts.

A people's struggle produces more heroes and martyrs than is known or recorded. Circumstances often ob-

literate the names and the heroic deeds of many and the names that survive the upheavals are only the peaks of an iceberg. That is also the case in the current struggle of the Jews in the Soviet Union. We may never know the full roster of our heroes but we are unashamedly proud of the brave and dedicated men and women who raised the Jewish standard in the face of unimaginable dangers and who heroically carried the fight for human rights and Jewish national survival to the forbidding, innermost recesses of the Kremlin. What courage! How inspiring!

And yet it seems to me that without detracting one iota from the importance of those Soviet Jews who have already gained world-wide acknowledgement for their heroic roles, that our hearts skip a special beat at the Markish triumph over those who pogrommed our Yiddish literature in Russia.

In the firmament of Soviet Yiddish literature there were many bright stars but none were more brilliant and more admired than was the star of Peretz Markish. A poet of classical proportions, he enriched our literary heritage with eternal treasures. The personality of Peretz Markish brought the romantic aroma of Olympus to our Yiddish literary world. Markish wore the mantle of creativity more regally than any other of his generation.

This prince of Yiddish letters was brutally shot, together with other literary masters of his calibre, in the dungeons of a Soviet prison and no one knows to this day where his remains lie buried.

I met Esther Markish first in Moscow after the tragic events. She described to me the last days of Peretz's "freedom" when every knock at the door was filled with agonizing fear. It was Esther who directed me to Tzippe Bergelson of blessed memory, the widow of our great novelist, David Bergelson, who met the same fate as did Markish and at the same time, Tzippe completed the soul-searing tale of our catastrophe which Esther began to tell.

Ah! Well, Esther, you won the battle! You and your David are free to speak and to be creative. Your physical presence among us is further assurance that our people will overcome the present wave of hardship that blows from the frozen steppes of Siberia. With brave people like you we shall, we assuredly will overcome.

Welcome, Esther Markish! Welcome, living link with our martyred literary giants!

Organizations and People

what's new...

by Miriam Herman



ADATH ISRAEL ANNIVERSARY

Rabbi Erwin Schild dances with the wife of Rabbi Isaac Klein of Buffalo, N.Y. at a special M'Leveh Malka culminating a weekend of festivities marking his 25 years as spiritual leader of Adath Israel Congregation. Rabbi Klein was keynote speaker at the Oneg Shabbat held the previous evening to open the celebration. About 1,200 persons were present at the Saturday evening buffet-dance. During the two-day celebration, the synagogue's west wing was officially named the Rabbi Erwin Schild Wing. Also, the rabbi was presented with a Sefer Torah by the brotherhood, a solid gold pocket watch from the congregation—the presentation was made by their oldest member, 107-year-old Echeil Silverman—a portrait from the sisterhood and an inscription of Rabbi and Mrs. Schild's names (the letters add up to chai) in President Zalman Shazar's Sefer Torah made by the youth of the congregation.

PHOTOGRAPHERS TAKE NOTE

Toronto's Hillel Foundation is holding a photographic competition to encourage amateur photographic work in Jewish subject material. All pictures, black and white or color, will be considered as long as they have a Jewish content. Prizes will be awarded and the best photos will be enlarged to poster-size and exhibited. Deadline date for entries is March 1.

MONTREAL DANCE GROUP

The Contemporary Dance Troupe at the Saidye Bronfman Center has been awarded a local initiatives grant enabling the company to offer free programs at elementary and high schools, universities, hospitals and culturally deprived areas in the province of Quebec. Last year the troupe performed for 48 schools with over 18,000 students.

AN AFFAIR TO REMEMBER

The Young Women's Branch of the Sons of Jacob Benevolent Society are having An Affair to Remember—a dance and auction at Seneca College, Finch Ave. W., on Saturday, Feb. 10, beginning at 8:30 p.m.

Proceeds are for several community service organizations.

THEATRE DISCUSSION

An evening with John Hirsch, founding artistic director of the Manitoba Theatre Centre, will be presented at a meeting of the Jewish Historical Society of Western Canada in Winnipeg on Tuesday, Feb. 10. Mr. Hirsch will be participating in a dialogue with Sidney Warhaft of the University of Manitoba. English department: Clara Lander, author and English teacher at Balmoral Hall; and Myra Wolch, a vice-president of the Jewish Historical Society.

ALL IN THE JEWISH FAMILY

Chicken Soup and Drugs, an up-dated look at the drug scene, is the subject of this month's session of the All in the Family series sponsored by Beth Emeth Bais Yehuda Sisterhood. The lecture takes place on Wednesday, Feb. 7, at the synagogue, Elder St., Downsview. Speaker will be Martin Park, assistant executive director, YMHA.

LECTURE SERIES

On Tuesday, Feb. 6, the Labor Zionist Alliance of Toronto's 1972-73 lecture series features Rabbi Irwin Witt, executive director of the Toronto Board of Jewish Education, who will be speaking on The Poetic Instrument of Chaim Nachman Bialik. The lecture takes place at 8:30 p.m. at their centre, Viewmount Ave. It is open to the public and admission is free.

HADASSAH SPONSORS COLLEGE

The Hadassah-WIZO Organization of Canada has adopted the Haila Junior College as a national undertaking to mark Israel's 25th anniversary. The community college, a new concept in Israel, will provide training in practical fields—such as industrial or banking management, photography, industrial and interior design, teaching—based on a broad general education. The 415 students expected to enroll for the coming academic year will be mainly new immigrants.

...about people



Henry Blatt

A Montreal industrialist has been elected national campaign chairman of Canada-Israel Securities Ltd. (State of Israel Bonds). Henry Blatt, vice-president of World B'nai B'rith and a past chairman of the Combined Jewish Appeal and United Israel Appeal, succeeds the late D. Lou Harris of Toronto who held the post for the past 18 years.

For the past few months Dr. Robert Volpe's calendar has read like something out of a Fielding's travel guide book. Since June, the Toronto endocrinologist has been in Washington, D.C., Chicago, Birmingham, Ala., England, Italy, Norway, Montreal and Caracas, Venezuela—in that order. Actually his travels have all been in a professional capacity. He has been addressing medical assemblies, giving

talks on endocrine diseases and lecturing as a visiting professor.

President of the Zionist Organization of Canada, Daniel Monson of St. Catharines, will be chairing the political committee of the World Zionist General Council at that organization's meeting in Jerusalem this month. It is the first time that a ZOC president has been asked to do so.

Robert Strauss, a Dallas lawyer active in Jewish community life, is the Democratic Party's new national chairman—which makes him de facto leader of the party until the next national elections!

Hermine Lewkowicz, 23-year-old right hand girl to Allied Jewish Community Services' Women's Federation director Ken Wasser, is leaving after four and a half years of active service. She plans a tour of Europe and Israel—that is until my money runs out.

Shaarei Tefillah Synagogue is honoring their immediate past president, Jack Ross, at the congregation's installation dinner this Sunday. And at the same time Murray Frieberg will be officially installed as president.

Mexican violinist Henri Shering made a gift of his 240-year-old Stradivarius violin to Israel. It was presented to Jerusalem Mayor Teddy Kollek at a concert when the Polish-born musician appeared with the Israeli Philharmonic Orchestra there. The instrument, renamed The King David Stradivarius Violin in honor of Jerusalem, the City of David, will be made available to Israeli soloists.

Need critical

Rabbis to support UJA-ISF campaign

TORONTO—

Toronto rabbis will make appeals from the pulpit on behalf of the 1973 UJA-ISF campaign commencing with Shabbat Terumah, Feb. 10 and concluding on Shabbat Ki Tisah, Feb. 24.

This was announced recently by Rabbi Henry Hoschander, of Shaarei Shomayim Congregation, the rabbinic chairman of the campaign.

Rabbi Hoschander said all rabbis in the Metro Toronto area have been requested to devote sermons to the campaign.

The rabbi declared in a letter sent to campaign leaders of the synagogue division that "Israel's survival is, and shall continue to be as much our responsibility as that of its actual settlers. Ours dare not be a detached concern—the interest of a non-partisan

spectator in a sports arena, secure in the knowledge that the final outcome is of marginal importance. Israel, for the Jews within and outside its borders, spells in real measure the viability of the Jewish nation today and for eternity."

Rabbi Hoschander said that members of the community should show their support of the campaign "not after exhaustive consultation with accountants but with heart. The heart is trump."

Michael Harris, the United Jewish Appeal-Israel Special Fund chairman of synagogues, said that last year the synagogue campaign increased its total by more than 20 per cent and he urged the division increase be at least another 50 per cent in 1973.

Rupert Shriar, director of social planning of the United

Jewish Welfare Fund, told the meeting that 6,000 Toronto Jews live below the poverty line and that local Jewish agencies, supported by the Welfare Fund, provide them with financial



Rabbi Henry Hoschander

assistance and services to enable them to live a Jewish life.

"Human dignity," he said, "demands that these people get more than a mere subsistence. They require kosher foods, Jewish schools, summer camps, housing in areas close to Jewish activities, transportation to Jewish facilities. All cost more than they could

possibly afford. They have a right to a middle class Jewish life and we help provide it."

Zvi Garcy, special representative in Canada of the Jewish Agency, said that every signed UJA pledge card could mean a Jew on the move from Russia. The cost of "buying" one Jew from the Russian government is \$1,500, he said.

PHOTOGRAPHY

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Community cemetery organized to meet future critical need

TORONTO—

An 87-acre tract of land on Duferin St., north of Maple Road, will be developed as a community cemetery, according to Sidney Freedman, president of the newly organized Toronto Hebrew Memorial Park.

He said plans to proceed with the memorial park have been approved and the necessary re-zoning authorized by

Vaughan Township. Studies indicate "there is an immediate need for another cemetery in the Jewish community and in five to 10 years the need will be critical."

The new cemetery was organized in consultation between representatives of the United Jewish Welfare Fund of Toronto, Adath Israel Congregation, Beth Tikvah

Congregation, B'nai Israel-Beth David Congregation, Holy Blossom Temple, Judean Benevolent & Friendly Society, Temple Emanuel and Temple Sinai.

Toronto Hebrew Memorial Park has been incorporated as a non-profit corporation to operate the cemetery in trust for the United Jewish Welfare Fund. All surplus funds are to be channeled to the Welfare Fund for distribution for philanthropic purposes. Officers of the corporation in addition to Freedman are: Donald Carr, treasurer; Benjamin Schneider, secretary.

Work on the preparation of the cemetery will begin shortly and formal dedication is expected to take place in June of this year.

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Organizations and People



The Arab refugee camp of Rafah near the Gaza Strip has recently seen vast improvements in the living conditions provided for the people there. Heaps of rags and rusted cans have been the typical comforts of residents but now low-cost housing units—equipped with electricity and running water—are available.

Community college in Haifa Hadassah anniversary project

MONTREAL—Miriam Small, national general secretary of Hadassah-Wizo, was in Montreal last week to finalize details for the organization's special state of Israel's 25th anniversary project—the construction of a community college in Haifa.

"We established the project because we recognized a great gap in Israel's education system, and the community college concept may very well fill this need," said Mrs. Small.

chairman of the special project.

"We felt a community college geared for young people coming out of the army, or immigrants retraining for new work styles could be very useful."

The college will have room for 415 students attending classes during the day or evening in such subjects as secretarial science, advertising, banking, financial management, commercial photography or applied graphics.

Funds for the project,

explained Mrs. Small, will be raised through a new concept coined "link your name with your Israel project."

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By GARY LAFORET
CJN Staff Reporter
TORONTO—

Is it any easier to sell Israeli products to Canadian businessmen who are Jewish? Sam Gandell doesn't think so.

"While they're emotionally attached with their hearts, business is business, and the product has got to be comparable in price and quality," says Gandell, who, as head of the Canadian office of Alda Foreign Trade Ltd., has approached more than 250 businessmen—Jewish and non-Jewish—during his five months on the job.

He says, from what he has seen, increasing the number of Israeli products sold in Canada is going to be a "slow, hard grind" which will demand a good deal of effort and more than a little time.

Alda, which has 24 offices around the world, including the Montreal one out of which Gandell works, acts as an intermediary between Israeli manufacturers and buyers in foreign lands.

"We have enough financial resources," says the 51-year-old father of four, "to buy articles outright and sell them to a foreign market. Other times we're an agent who's strictly on commission."

The products they handle are mainly agricultural equipment, construction materials and precision

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Sam Gandell

engineering machinery and supplies.

Gandell says, though, that at any time he could be trying to sell more than 200 different items from Israel.

"They range from poultry to farm equipment, to formica to the most sophisticated electronic equipment. A turbine generator and ladies bikini panties—that far apart."

Operating as a sort of one-man department store as he does, Gandell says he has to be organized—and he is.

He keeps track of his prospects—past, present and future—in detailed Cardex files that accompany him whether he's at home in Montreal or selling in Toronto and groups his time, making appointments all one day and visits all the next. But his system isn't inflexible.

"If I visit someone in electronics and see that next door somebody is in ladies panties, I take my chances and call on them whether I've got an appointment or not," he says.

Gandell, who spent more than 30 years in the printing business before emigrating from Canada to Israel, says only a small percentage of the type of goods he is selling are made in Canada. He also claims that, at the moment, Alda is unique in Canada.

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ANNUAL MEETING of the UNITED JEWISH WELFARE FUND OF TORONTO

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• By-law re Composition of Nominating Committee will be presented for ratification.
• Members of the community are cordially invited to attend.

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1. A Friday Night Service, Holy Blossom Temple, Friday, February 2, 1973 at 8:25 p.m.
2. A Reception, Four Seasons-Sheraton Hotel, 123 Queen Street West, Sunday, February 4, 1973 at 3:00 p.m.
3. A Public Meeting, Beth Tzedec Synagogue (on this occasion, Mrs. Markish will speak in Yiddish) Monday, February 5, 1973, at 8:00 p.m.

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Avineri claims Arab nationalism a failure

By NORMAN TOLLINSKY

Speaking at the University of Toronto, Shlomo Avineri, a prominent Israeli philosopher and political scientist, claimed that Arab nationalism had failed to effect the social reconstruction necessary for the evolution of modern nation-states.

Professor Avineri, who was invited to Toronto on behalf of the Joseph and Gertie Schwartz Memorial Lectureship program, is widely respected by both Jews and Arabs alike for his middle-of-the-road stand in the Arab-Israeli conflict.

He is known as a specialist on Marxist thought and is currently Chairman of the Department of Political Science at Jerusalem's Hebrew University.

"It's my argument," said Professor Avineri, "that Arab society and Arab nationalism did not succeed in

confronting the problem of social structure."

Tracing the roots of Arab and Jewish nationalism to the turn of the century, he noted that both were confronted with the serious task of reconstructing a balanced society.

"The Jews, he said, were predominantly middle class and lacked both a proletariat and a peasantry while the Arabs possessed a small aristocracy skilled in the art of warfare, and a large peasantry but no substantial bourgeoisie.

"The only case in history that I know of in which a conscious attempt at downward social mobility to transform yeshiva 'buchers' and intellectuals into workers and peasants, was the Jewish immigration to Palestine."

Zionism, he contended, recognized the problem of social reconstruction and largely succeeded in solving it. The Arabs, however, have not been as fortunate.

The major reason for the lack of an urban middle class in Arab society is the traditional Arab contempt for commerce. He pointed out that the small middle classes in Arab countries have always consisted of foreigners such as Jews and Armenians.

Though Professor Avineri steered clear of any discussion of the Arab-Israeli



Prof. Shlomo Avineri: "Arab nationalism has failed..."

sion of the Arab-Israeli conflict, his analysis of Arab society raised a number of interesting questions which throw some light on the current situation in the Middle East.

The Arabs, he said, have been traditionally more concerned with waging a war

Joseph Macks

Union leader dies

TORONTO—

Joseph Macks, general manager of the International Ladies Garment Union, died recently at 72.

One of the organizers of the union in the early 1930s, he was elected business agent in 1936. Since that time, there have been no strikes in the industry in Toronto. He remained a popular figure with both union members and representatives of the Toronto

Dress and Sportswear Manufacturers Guild with which he negotiated contracts.

Born in Kiev, Macks came to Toronto as a boy and worked in dress factories before the union was recognized. In 1961, he became union general manager. He was also active in such organizations as the Histadrut and Canadian Hebrew Benevolent Society.

He leaves his wife, Ruth, daughter Evelyn Marmonstein, and son Philip.

against the foreigner than with internal questions of social importance.

The Arab military leader of today, he argued, conforms to the established tradition of Arab politics in which the leader distinguishes himself and legitimizes his rule through heroism and conflict.

Professor Avineri claimed that the Arabs have no tradition of democracy and

that military rule is seen as the legitimate source of political authority.

The political culture and social structure of Arab society have not kept pace with the political and economic demands of modern statehood, he said.

He noted that Arab nationalism, unlike Zionism, failed to redirect itself to problems of internal development and social

planning. Anti-Zionism, which constitutes the motive force of modern Arab nationalism is simply the logical extension of earlier struggles against the Turks until World War One and then the British.

He stressed the need for self-criticism among Arabs and urged that more attention be paid to questions of peace and political development.

Hamilton senior citizens find sheltered workshop lifeline to friendships

By MOURA WOLPERT

HAMILTON—

In a small house on the grounds of Hamilton's Jewish Community Centre on Delaware Avenue, a group of senior citizens gathers every day to work.

They sit at a table piled high with crayons which, neatly and swiftly, they pack into small boxes. As they work, good natured banter, mostly in Yiddish, flows easily.

They are the members of the Sheltered Workshop. No matter how dull or repetitious the work may seem, to them it is a lifeline, a way of being useful, of providing companionship, of supplementing an often inadequate income.

To Michael Silverman, director of Hamilton's Jewish Social Services, it is probably his proudest achievement so far.

"Our society is so youth oriented that we have forgotten the old people," he says.

A social worker who came to Canada from England 16 years ago and with a back-

ground of work mainly with youngsters, stemming from his own involvement with boys' clubs in his native London since the age of 12, his by now almost total commitment to the aged may be surprising to some but not to Mike himself.

With the Jewish population of Hamilton too small to support a nursing home of its own, the idea of a home such as Baycrest proved financially impossible. In any case, Mike has little use for nursing homes except as a last resort and for cases where nursing care is required, arrangements have now been made with the new Beacon Hill Lodge, which has agreed to accommodate Jewish patients.

In 1971 a complete study of the needs of senior citizens was done by the Jewish Social Services in co-operation with the department of epidemiology at McMaster University and for the past couple of years its recommendations, have begun to be implemented under his expert guidance and with the assistance of a very able

social services volunteer committee headed by Mrs. Sheila Burman.

There are now kosher meals on wheels, home visiting programs and social service workers visiting Jewish patients in other nursing homes, as well as arts and crafts and social programs, notably the Jubilee Club, which has a membership of over 150 swimmers aged 60 and up.

But to Michael Silverman, the Sheltered Workshop is the most important of all. Since its opening last spring it has begun to attract the attention of other agencies and groups, notably the Italian community, which has recently invited him to assist in planning similar programs.

At the moment 15 people working there is the maximum number that can be accommodated but it is hoped that as the service becomes better known and more companies provide work, as well as the grant applied for under the New Horizons project becomes available, the program can be extended.

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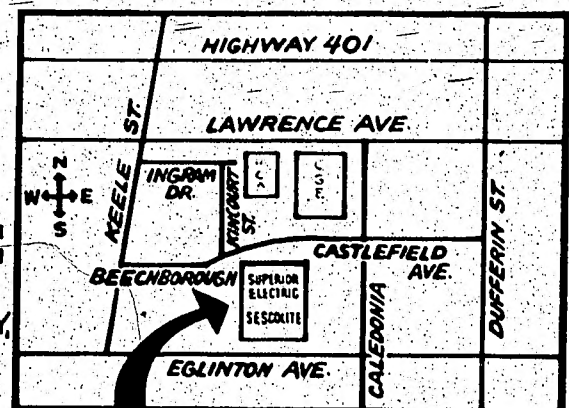
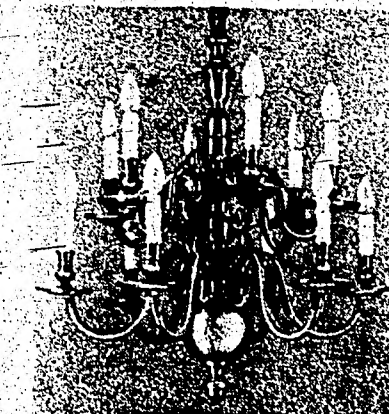
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An average of 1,000 people a week have toured Journey Into Our Heritage, the first exhibit of the Jewish Museum

of Western Canada, during its first 12 weeks at Alloway Hall in the Manitoba Museum of Man and Nature.

"This is an exceptional attendance record for exhibits at Alloway Hall," said Dr. David Hemphill, managing director of the Manitoba Museum.

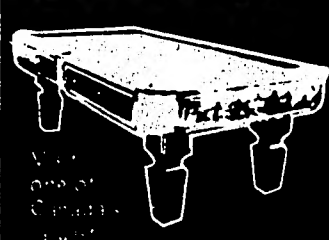
Among the visitors, so far, to the exhibit—which opened October 9 and will continue until March 31—was Dr. Stanley Haidasz, the new federal minister of state for multi-cultural affairs.

In signing the guest register during his Dec. 17 visit, he commented: "most impressive... this exhibit should be preserved."

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High school students from the United Synagogue Day School put up a mezuzah in a log cabin they built as a nature and conservation project last June at Hortons Conservation Farm, Stouffville, Ontario. They were there for one week.

School regards Bible as not an end in itself

By MIRIAM HERMAN TORONTO—

At the United Synagogue Day School, the Bible is not an end in itself but is also used as a platform for discussion for today, says school principal Aaron Nussbaum.

For example, the story of Joseph is related to the students' own lives—the sibling rivalry, the peer group acceptance. The book of Jeremiah is contrasted with the anti-war demonstrations of today.

"We stand for scholarship but scholarship as it is used in living," said Nussbaum. This concept is in keeping with the original concept of the school which was founded by Beth Tzedec Congregation in 1957 to offer a type of intensive Jewish education "modern" Canadian Jewish parents want for their children.

In 1961, the school expanded to include other Conservative congregations in Toronto. It is open to all facets of the community and about 25 per cent of the student body is comprised of children whose family affiliation is other than the sponsoring synagogues.

The main centre at Beth Tzedec houses all grades from nursery school to grade 12. The branch school at Beth Tikvah Synagogue on

Bayview Ave. has classes to grade five.

The school is funded primarily through tuition fees, the parent associations, contributions and the sponsoring congregations. The two host synagogues provide the facilities—rent, heat, electricity—free of charge. At present the school is in the midst of negotiations with the United Jewish Welfare Fund for a subsidy.

Nussbaum, Belgian born, American-educated with a masters degree in education, administers a staff of 70 full-time and part-time teachers. He has been principal for the past 12 years. There were 66 students when he first arrived as compared to the present enrolment of 540. An energetic, enthusiastic educator who believes that learning should be enjoyable, Nussbaum describes the school's overall philosophy in education as a balance between structure and openness and at the same time a balance between skills and research.

The attempt to make learning enjoyable is evidenced in the use of modern teaching techniques and by a curriculum that sets aside time for such "electives" as cardboard carpentry, photography or weaving. That the attempt is successful can be seen in the surge

of creative activity that pours from classroom to classroom.

Discussing the curriculum, Nussbaum pointed out that the United Synagogue Day School is the only Jewish day school in Toronto that has a philosophy of integrating Jewish and general studies.

"We look at the child as a unity, not as half living in two cultures," he said. "We do not split the program into Jewish studies in the morning and general studies in the afternoon but rather we try to overlap. There is a mixing throughout the day. For instance, when the history of Toronto is studied, the history of the Jewish community is studied alongside."

Israel making progress in computer technology

By PETER LANDORY TORONTO—

The computer could prove as vital to the technological revolution in Israel as the steam engine was to the original Industrial Revolution, says a leading Israeli professor.

Professor Michael Yoeli of the Israel Institute of Technology spoke of the great strides being taken in Israel in the area of computer technology. He said Israel was shortly to begin marketing a major computer designed by the Weizmann Institute.

"We are specializing in medical and communications applications in conjunction with other nations and private enterprise," he told a

group of about 90 persons attending the inauguration of the Norman Grant Memorial Lecture Series at Holy Blossom Temple last week.

The series will consist of a variety of topics concerned with technology and industry in Israel to which Grant was dedicated. Active also with in this community, Grant served as president of the Toronto Chapter of the Technion Society and as a member of its international board.

Yoeli, presently on a one year sabbatical at the department of applied analysis and computer science at the University of Waterloo, stressed the importance of close co-operation between Israel and other nations in the field of computer technology.

"It is of prime concern that we avoid duplication of our efforts and utilize each other's research," he said. International Business Machines Corporation has established a research facility in Haifa, one of a few such centres existing in Europe. He said this was an indication of Israel's potential in this field.

"The major difficulty being faced is a shortage of computer specialists and technicians," he pointed out "but our schools are concentrating on filling the gap and the future looks bright for our industry."

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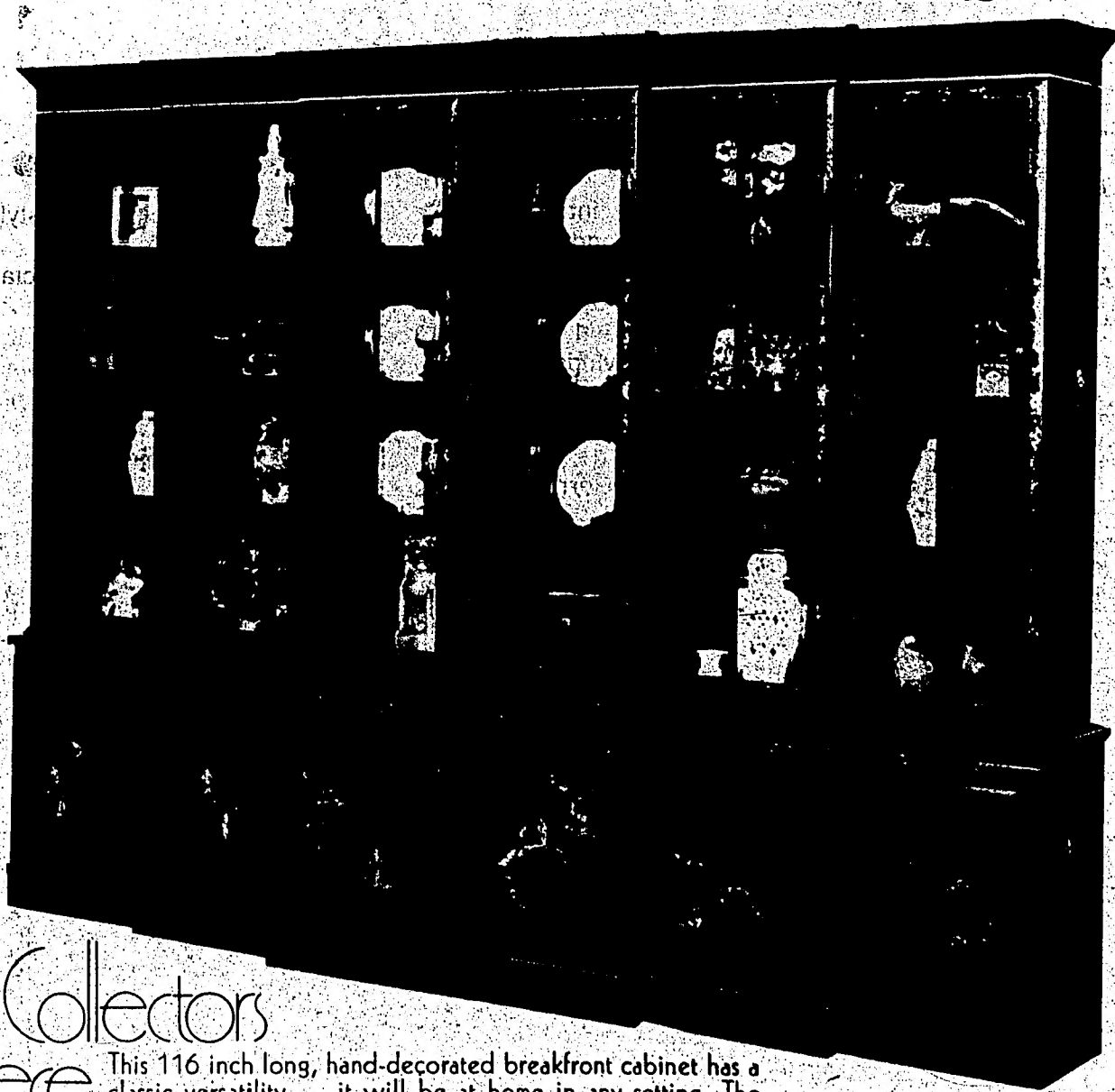
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Travel

Canadian and American settlers spur skiing on Mt. Hermon slopes

By MUKIE ISHOR
NATANYA-

Israel is beginning to abandon its image as a "strictly summer" country. The key to the transformation lies on Mt. Hermon, a forbidding protrusion near the Syrian border. Here a ski resort has been in operation since the Six Day War. Boasting a chairlift, two cable lifts and a staff of full-time and part-time ski instructors, the resort has hosted a steadily increasing influx of visitors in the five years of its operation.

This is not to say that skiing was non-existent in Israel prior to 1967. The Zionist Ski Federation was founded in 1932, and at that time skiing was available to them at the Cedars in Lebanon. It is a comment on the state of Israeli skiing, however, that the three-member Israeli Olympic Ski team, sent to the games in 1948, had to be withdrawn for lack of practice.

The new venture on Hermon shows a good deal more promise. Begun by a settlement of Canadians and Americans in the Golan Heights, it is now run in partnership by the Jewish Agency, the tourism ministry, and Navativ, a moshav near the site. The plans of the management are set in the direction of expansion. These include the acquisition of 150 additional pairs of skis, a new chairlift, and the building of a three-storey lodge and guest house—all projected for this season and next.

What type of Israeli has been attracted to the new



Israeli skiers take to the slopes—in this case Mount Hermon near the Syrian border.

sport? Jeff Hare, who claims the honor of being Israel's only resident, full-time ski instructor, says that it is the older and younger extremes of the age spectrum that are becoming Israel's skiers. "Those taking skiing seriously are the older Israelis, between 35 and 55, who have the money to do so, and the children under 12 or 13 who are growing up with the sport."

The young adults, who make up the bulk of the skiers in other countries, are still in the minority in Israel,

probably due to the limited finances of most younger Israelis. A new ski club, the Skiers of Hermon, is trying to increase the participation of this middle age range, by making arrangements for inexpensive ski excursions.

Part of the interest of Israeli skiing stems from the geographical compactness of the country, which allows desert and snowy peaks to be within a few hours of one another. One of Israel's ski enthusiasts was on reserve duty in the depths of the Sinai during the last Israeli races. Anxious to see the games, he took a helicopter to Sharm El Sheik, a plane to Rosh Pina and a taxi to Hermon. When his two day leave was up, he returned to the Sinai to finish his reserves.

The novelty is, in fact, one of the prime attractions of Hermon to sun-oriented Israelis. "Most Israelis still come up here just to see snow," Jeff explained.

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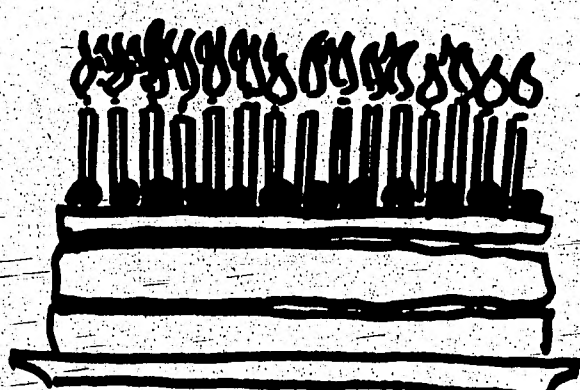
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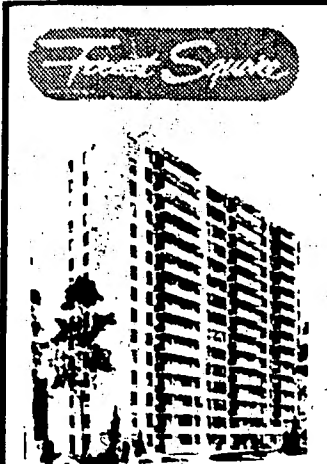
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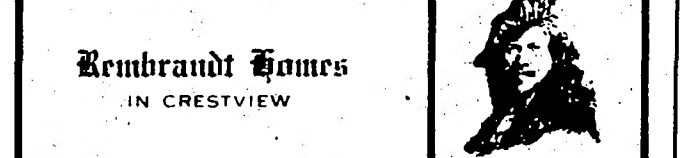
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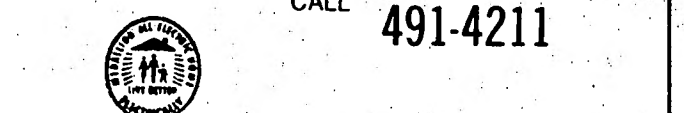
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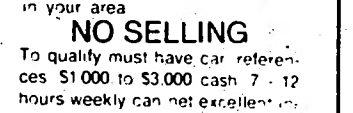
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Art

Debonair Melvyn Douglas makes first picture in Israel

By PEARL GEFEN
TEL AVIV—

When Edouard Hesselberg taught piano in Toronto, he had no idea that his son would become the screen lover of Greta Garbo, Gloria Swanson and Claudette Colbert.

Now that son—better known as Melvyn Douglas—has just completed a film in Israel. Called *The Going-up of David* Lev, the film co-stars Claire

Bloom as the stricken widow of an Israeli killed in the Six Day War, and Topol as a taxi-driver who escorts her son—Douglas' grandson—around Israel on the trail of his father's memory. The results will be presented on NBC television next April in honor of Israel's 25th anniversary.

This is Douglas' first film in Israel, but not his first

visit. That occurred 40 years ago, during a holiday trip he and his wife took to celebrate Melvyn's release from his first film contract, which had type-cast him in movies most of us recall with delight, but which he describes as "dreary," drawing-room comedies.

Since then, he and his wife, Helen Gahagan Douglas, who

was a leading member of the U.S. Congress for three terms and attended the UN debate over the partition of Palestine, have returned here periodically. Their daughter spent a year on a kibbutz in 1959.

"It's a cliché to say that what has happened to this country is simply overwhelming," Douglas told me in his Tel Aviv hotel room,

high above the sparkling sea. "This city was just a mass of sand in 1932, and look at it today! It's all remarkable."

At 71, the debonair Douglas manner of filmdom's golden years is tempered with fatigue. The mellifluous voice is husky. A smoker's cough punctuated his reminiscences of a Hollywood he never liked and never thought

glamorous.

Melvyn Hesselberg began to act after his family returned to the U.S. following five years in Toronto, where the elder Hesselberg taught at the Royal Conservatory and young Melvyn attended Upper Canada College and U.T.S. He changed his last name at the urging of the director of a Detroit stock company, who thought both Hesselberg and Shackleford, his mother's maiden name, "too awkward for theatrical purposes."

His first film contract was followed by others, despite his preference for stage work. He insists that most of the films made in those days, including his own opposite such glamorous co-stars as Irene Dunne, Joan Crawford, Loretta Young and Marlene Dietrich, were "simply dreadful."

He also debunks the legends of the stars we all thought so pampered. "The studio executives treated players as if they were cattle. You signed a contract whereby you had to perform whatever services you were told to perform. If you didn't, you were taken off salary, and you sat by your swimming pool with no money coming in and no chance to work for anyone else without a lawsuit on your hands."

Another memory which thoroughly disillusioned him with the film mecca concerns a telephone call late one night in 1939. A film executive ordered him to publicly retract his harsh statements about Hitler which, the film man said, were holding up the studio's films from

distribution in Germany.

Douglas, who became an active member of Hollywood's Anti-Nazi Committee following a trip to Europe in 1936, refused. "By that time, it was obvious what the Nazis were up to," he shrugged. "But commercial interests always came before human interests in Hollywood."

The Second World War triggered Douglas' final break with Hollywood. After serving in China and India throughout the war years,

he returned to the theatre for a series of superb character portrayals, including one in *The Best Man* which netted him a Broadway Tony. He now films only when he is tempted by an interesting role, such as that in *Hud*, for which he won an Oscar.

I asked him if he were, at last, happy with his career. He tilted the famous eyebrow. "Happy is a silly word which doesn't mean much. But I'm certainly more at ease with myself."

A Touch of the Poet

Rarely performed and hardly popular, O'Neill play resembles an American *Jalna*

By FRANK MICHAEL

A Touch of the Poet, now playing at the St. Lawrence Centre, is a product of American playwright Eugene O'Neill's troubled middle age, is hardly popular and rarely performed. Ironically, it ranks, with *Long Day's Journey into Night*, among the best works of his prolific career.

Part of an unfinished cycle attempting to trace an American family from Colonial days through the modern era (a kind of American *Jalna*), the play explores the passions and aristocratic pretensions of Cornelius Melody, an Irish immigrant, during the first full flush of Jacksonian democracy.

Swindled by Yankee traders and snubbed by New England "society," Melody persists in the airs and affectations of an English squire and subsists on the precarious earnings of a wayside tavern. A confirmed romantic in the midst of mercenary, he involves wife, daughter, and cronies in an elaborate illusion based on a slender Irish pedigree and former glory as a major in the Duke of Wellington's Spanish campaign of 1808.

But his Byronic posturing, if tolerably amusing to the earthy patrons of his tavern, degrades his long-suffering wife, Nora, and inspires a heady mixture of love and contempt in his daughter, Sara. Determined to escape the modesty and madness of Melody's antiquarian preserve, Sara schemes, and,

eventually, seduces her way into the affections of the son of New England "upper-crust."

Sara's upward mobility, however, proves to be Melody's downfall. Resistance to the proposed union by the boy's snobbish family insults Melody's sense of honor, and provokes him to challenge the lad's father to a duel. The full folly of Melody's pretensions is realized when his attempts to redress the insult "honorably" degenerate into a squalid brawl with stable-hands and local police. Traumatized by the reality of New World pragmatism, Melody shoots his riding-horse, burns his regimentals, and reverts to the peasant brogue of his forefathers.

If life is now "normal" in Melody's household, it is also more mundane. Sara mourns the passing of the "Major" and his touch of the poetic. The audience, in turn, ponders the paradox of "roots" and "melting pot," "monolith" and "mosaic," "progress" and "human significance."

Leon Major, directs very sociological tragi-comedy with restraint and clean simplicity, accenting the colloquial strength of O'Neill's convincing piece to good advantage. Mediocre acting from leads Edward Binns, Jennifer Phipps, and Vivian Reis dilutes the passion and relaxed precision of a sensitive interpretation and otherwise technically proficient production.



Jennifer Phipps as Nora Melody and Vivian Reis as Sara Melody in a scene from Eugene O'Neill's *A Touch of the Poet*, directed by Leon Major. (Photo By Barry Philp)

Aim of project is to make Bible more accessible to modern reader

book review

By BERNARD BASKIN

ESTHER translated by Carey A. Moore; Doubleday of Canada.

PROVERBS, ECCLESIASTES translated by R.B.Y. Scott; Doubleday of Canada.

LAMENTATIONS translated by Delbert R. Hillers; Doubleday of Canada.

The Bible never grows old; no person outgrows scripture. Interest in the Book of Books is inexhaustible. Heinrich Heine referred to it as the great medicine chest of humanity and Israel Zangwill said that compared to it all other literatures seemed "trifles light as air."

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ings of his forebears and to "that which comes out of the mouth of the Lord."

The Anchor Bible project, an undertaking of Doubleday Publishers, is an ambitious and laudable attempt to make the Bible more accessible to the modern reader. Taking into account new knowledge and recent findings, each book of the Bible is translated afresh by a scholar of note who contributes a thorough introduction and extensive notes and commentary.

Conceived in the ecumenical spirit—after all the basic differences among Western religions are more theological than scriptural—the Anchor Bible is an indication that scholars on an international level can work together.

Esther, the source book of the festival of Purim, is the only Old Testament book not represented among the Dead Sea Scrolls. It is also the only book that does not contain God's name or make any reference to the law or covenant. It was taken into the Bible after much hesitation and controversy. Yet, lively in action and sustained in suspense, this Megillah has been a source of comfort to Jews through the generations.

Ecclesiastes, undoubtedly the strangest book in the Bible, was also subject to much difference of opinion. It offers not faith and hope but "expresses a mood of resignation and disillusionment. The author is a sceptic and pessimist. His is a personal, speculative and cynical quest for wisdom and

understanding. Yet, properly understood, it can lead to reliance on God and His will as man realizes that his worldly affairs are vain and transitory. Ecclesiastes can rise to heights of eloquent beauty and philosophical insight.

Lamentations or Aichoh is a collection of dirges or poems of sorrow over the fall of Jerusalem to the Babylonians in the 6th century B.C.E. In the face of catastrophe the poet wonders if God has forsaken his people, confesses his own sense of inadequacy and offers poignant examples of Israel's suffering. The translator does not ascribe the book to Jeremiah but to an unknown eyewitness to the events described.

Undoubtedly, the 50 or more volumes that will ultimately make up this series will be of equal merit and subject to criticism from other scholars. But all in all this is a valuable and commendable undertaking.

Perhaps Jews above all others should take to heart the words of Joshua: "The Book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night... for then thou shalt make thy way prosperous and have good success."

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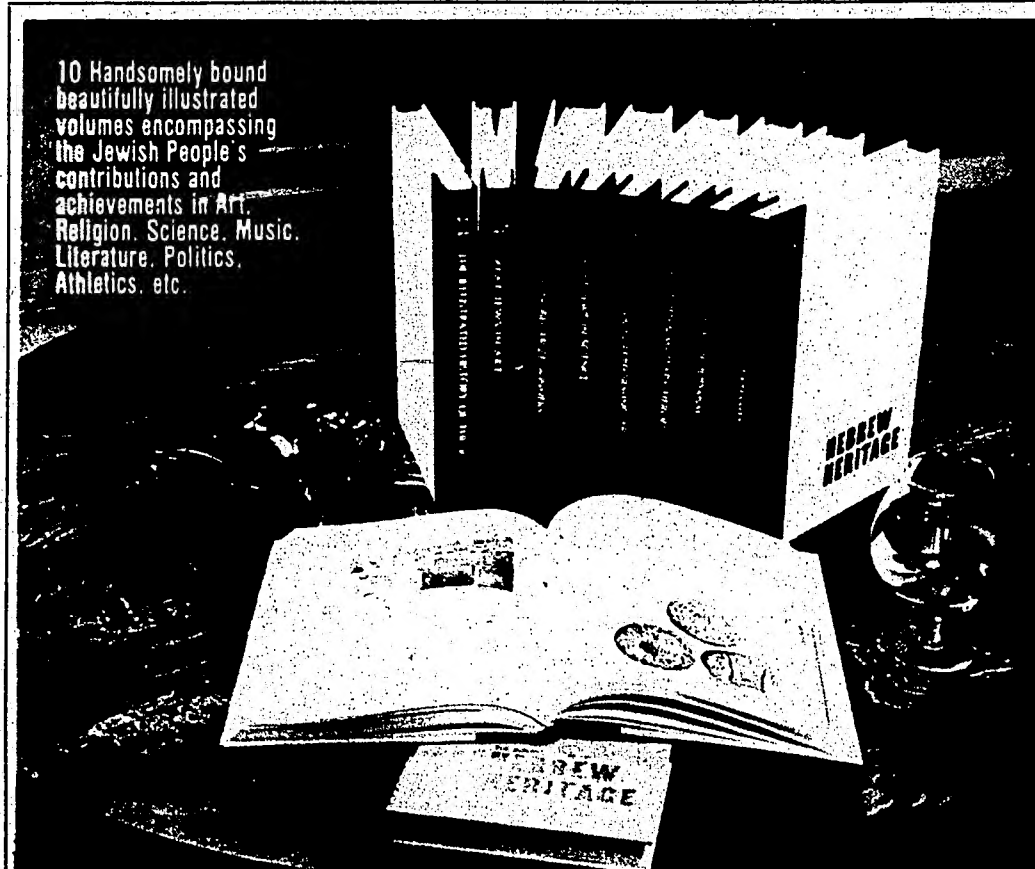


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